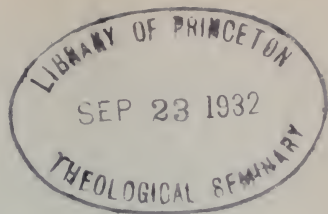




The Outlook of Missions



VOLUME XXIV

SEPTEMBER, 1932

NUMBER 9

A Wise Choice



REV. ARTHUR V. CASSELMAN, D. D.

THE choice of Dr. Arthur V. Casselman as Associate Secretary by the Board of Foreign Missions has met with the warmest approval throughout the Church. He is recognized as one of the missionary leaders in our day. His entrance upon the work at this time should be a great help to the advance of the cause of Christian truth in Foreign Lands.

The Casselman Family has been imbued with the spirit of Missions from father to sons, and their loyalty both on the home and foreign fields has been proven by faithful service.

Dr. Casselman needs no one to sound his praises as a persuasive speaker and convincing writer, but we wish to express again our great satisfaction in having him so closely allied with the work of the Board.

ALLEN R. BARTHOLOMEW.

The Board and the Missionaries

"We wish to express our deep appreciation of the way in which the Board has stood so faithfully by us during the past few months," writes one of our missionaries in a recent letter. "Our sufferings and embarrassments seemed to have been mutual. It looks quite often as if the raising of funds to keep the Boards going is the most difficult job of the Church. One of the hard things for a missionary to do is to be continually receiving funds without having any share in the raising of them. Yet, we all have worries which the other knows very little about. We trust the money getting largely to the Board and officials of the Church; you trust the work on the field to other hands; we all look to our Heavenly Father for the results."

Missionary Educational Material

TO AID IN UNDERSTANDING

THE WINNEBAGO INDIAN

The theme of interdenominational study for Home Missions this year is the American Indian, and for us of the Reformed Church that means the Winnebago. It is of the utmost importance that every Sunday School class, young people's society and missionary organization of the church should make a study of our Winnebago Indian Mission this fall. It would be well if this could run through the entire three months from October to December, but the whole of November should find our Church concentrating on the Home Mission theme of the Winnebago Indian. To do this, preparation must be made for this study now. In the following list you will find an abundance of material for use in connection with this study theme:

The Winnebago Finds a Friend. By Arthur V. Casselman. A reading book for all age groups, but especially adapted to youth. Heidelberg Press, Board of Christian Education. Paper, 50 cents; board, 75 cents.

Friends from the Forest. By Benjamin Stucki. A course for boys and girls. Advisory Council of Missionary Education. Pupil's book, 15 cents; Teacher's Manual, 15 cents; both for 25 cents; 1 Teacher's Manual and 7 Pupil's Books, \$1.00.

The Wisconsin Winnebago Indian and the Mission of the Reformed Church. By Theo. P. Bolliger. Board of Home Missions. Free as long as supply lasts.

Winnebago Indian Picture Sheet. Woman's Missionary Society. 10 cents.

Plays and Pageants. Woman's Missionary Society: "The Old Order Changeth." By Louise Grether. 10 cents; 12 for \$1.00.

"Kindles-a-Fire, A Winnebago Girl." By Benjamin Stucki. 10 cents.

Leaflets. Woman's Missionary Society: "The 'Santa Claus' in Native Winnebago Indian Customs." By Benjamin Stucki. 4 cents.

"Educational Opportunities for the Winnebago." By Theodore P. Bolliger. 3 cents.

"Exploiting the Winnebago." By Theodore P. Bolliger. 3 cents.

"The Dawning of a New Day." 4 cents.

Post Cards. Woman's Missionary Society:

Colored post cards of Winnebago Mission subjects. Four for 5 cents.

Photographs.

Beautiful enlargements of Winnebago Mission scenes and Winnebago men, women and children associated with the Winnebago Indian Mission. Size of picture 8 by 10, mounted on card. 50 cents each. For particulars address the Department of Missionary Education.

Baskets and Bead Work.

A supply of such Winnebago material is kept on hand by the Woman's Missionary Society, or may be procured from the Winnebago Indian Mission School, Neillsville, Wisconsin. Information and prices upon request.

Stereopticon Lecture.

A stereopticon lecture of 60 beautifully colored slides, entitled, "Winning the Winnebago," may be procured from the Department of Missionary Education. Rental: \$2.00 and return postage.

Motion Pictures.

Three reels of Winnebago motion pictures on 16 millimeter film are available from the Department of Missionary Education. Rental: \$1.00 per reel and return postage.

GENERAL MATERIAL

In addition to this denominational material the following books are suggested for the general study of the American Indian:

For adults: *Facing the Future in Indian Missions.* By Lewis Meriam and George W. Hinman. Cloth, \$1.00; paper, 60 cents.

For young people: *Indian Americans.* By Winifred Hulbert. Cloth, \$1.00; paper, 60 cents.

For Intermediates: *Three Arrows.* By E. Ryerson Young. Cloth, \$1.00; paper, 75 cents.

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

And they remembered that God was their strength; and that the High God was their redeemer.

—Psalm 78: 35

You never get ground for your feet that you can hold on to except in the solid rock of eternal truth as found in the Word.

—SAMUEL CHADWICK.

“To a guilty heart faith in God is hard, but a heart that is sound and clean responds as by instinct both to the fact and the presence of the Father.”

“With the divine help, we are building daily on the walls of the city of God, each at the spot where his life is set.”

Mercifully assist us in every duty each one of us has to do, and vouchsafe to be our Companion every day.

—JAMES SKINNER.

As though there were some sin in possessing few physical desires and a strong spiritual desire only to be satisfied by leisure and contemplation.

—WALTER PRITCHARD EATON.

How the universe widens at night!

In the day there are only the earth and the sun,

But the evening discloses the light

Of infinite worlds that have just begun.

—MARY OWEN LEWIS.

The great thing is not this world that we see and that is so ever-present with us, but the world unseen yet all around us and that after this present life we shall enter into a reality and a completeness that we do not know now.

—STACY R. WARBURTON.

“Taught of God and helped by the divine Spirit, we come every day, if we are faithful, a little nearer doing God’s will on earth as it is done in heaven.”

Give me, O Lord, a steadfast heart, which no unworthy affection can drag downwards; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside.

—St. THOMAS AQUINAS.

All that Thou givest is Thy free gift to us; all that Thou takest away Thy grace to us.

—CHRISTINA G. ROSSETTI.

The world is in the dark because of ignorance, but also because it has refused to face the light.

—CORNELIUS HOWARD PATTON.

“Remember love’s heaven lies within
The heart that loves; that it doth win
From its own great munificence
Its amplest, truest recompense.”

While God never fails us in need, He loves us too well to relieve us of weights which are essential to our best growth and to the largest fruitfulness of our life.

—J. RUSSELL MILLER.

The weapons of our daily warfare are not carnal, but spiritual, and though to the estimate of sense they are useless they are mighty through God to the pulling down of strong holds!

—ALEXANDER MACLAREN.

Oh, it’s not from brick and plaster and from costly gilded things,
But from love and mirth and laughter that the soul’s contentment springs.

It’s by sympathy and patience and by glad hearts unafraid

And unfaltering devotion all the happy homes are made.

—EDGAR A. GUEST.

The Prayer

O GOD, grant that the mind of Christ may rule each of us who profess His faith, and at last establish all the governments of the world on righteousness and love Amen.

The Outlook

VOLUME XXIV
NUMBER 9
SEPTEMBER, 1932

of Missions

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The Mission of Christianity in a World Crisis

From Jerusalem to Herrnhut—and Beyond

BY REV. A. L. WARNSHUIS, D. D.

THE setting of the conference held by the International Missionary Council this summer in the Moravian community at Herrnhut, Germany, with its marvelous history, enriched both the inner spiritual life and the discussion of world problems. It was the English historian, Lecky, who said that what happened to John Wesley in the little Moravian meeting in Aldersgate Street, London, meant more to England than all the victories of Pitt by land and sea. As the Rev. W. W. Cash, of the Church Missionary Society, England, showed, the missionary movement sprang from the evangelical revival which came out of the Moravian movement. This revival in turn expressed itself, not only in personal conversion, but in social action—the abolition of the slave-trade and legislation for industrial reform. *This same transforming power must change us, and by its contagion spread its wonder-working influence throughout the world.*

In the devotional meetings at nine o'clock each morning, led by men of different nations, races and communions, we were repeatedly recalled to the parallelism between the I. M. C. opening its heart and soul to the working of the Spirit in face of the world task of Christianity and the Moravians sending out the first missionaries from that very room in 1732, as well as the visit of John Wesley and his return to combat the vice and spiritual torpor of his native land. Again and again in the morning, the Holy Communion was celebrated by the Bishop of

Salisbury, in which at his invitation the members of the Committee from all over the world shared, in the very room where John Wesley went down on his knees in prayer. (Two letters written by Wesley to Count Zinzendorf and another of the brethren on his return to England, the originals of which are in the archives at Herrnhut, were read at one of these devotional services.)

At no time did the radiant community-spirit of the Unity of the Brethren sweep across the spirits of the delegates with greater force than at the united love-feast, at which with the delegates there were present the Moravian community of the little town. Their strong sweet choral singing of powerful spiritual songs expressed the enduring moral and spiritual fiber of a people who have triumphed over persecution without bitterness, and have even faced peace and relative prosperity without degeneration.

The Hon. Newton Rowell, who represented Canada at the first Assembly of the League of Nations, is President of the Canadian Institute of International Affairs, and, as Vice-Chairman of the Institute of Pacific Relations, has recently made a direct and intimate study of Far Eastern problems in the East, brought to the Council a considered judgment that presented to it, as to Christians everywhere, *a stirring challenge*. Having shown how Eastern civilizations are being undermined by growing racial consciousness and antipathies in the Far East (for which the West is in no small sense

responsible), the growing sense of nationalism, the intensive economic and industrial development, and the growing secular materialistic and scientific attitude to life, Mr. Rowell described the remedial agencies such as the League of Nations, the International Labor Office at Geneva, the Permanent Court of International Justice, the Kellogg-Briand Peace Pact and the sanctions surrounding it. He then uttered these solemnizing words: "All these tend to improve the situation, but if we have only these I see no hope for a solution. Unless we can so present the way of Christ in word and in life that men shall choose to follow Him, communism will rule." The only organization outside the Roman Catholic Church that surveys the field as a whole (a fundamental thing in dealing with the world situation) is, he concluded, the International Missionary Council, and without the co-operation and unity for which that Council stands, the Church now divided and competing is inadequate.

So Mr. Rowell pleaded with the Council to attempt a restatement of the *Christian Message* applied to the life of today and to lead in so consistent and unmistakable a proclamation of the Christian Message in word and life that it shall inspire the zeal and enthusiasm that the communist displays without his hatred.

Day after day the Committee of the International Missionary Council worked at this task. It surveyed on the one hand definite projects of co-operation and work to be done in each of the continents concerned. It was greatly stirred on hearing from representative leaders from all these lands of astonishing aggressive work that is, with increasing momentum and power, being carried on by the Christian Church, whether in the East or Africa. Under the terrible economic stress of today's world crisis, and in face of self-confident materialism and positive messianic communism, the Christian forces in Japan and Korea, in China and Siam, in India and in the Philippines, so far from beating a retreat are *pressing forward* in ways for which it is difficult to find a parallel in the history of Modern Missions. One of these adventures was the detailed programs and the specific activity of the Kingdom of God Movement in Japan; carried through with self-sacrifice, led by a sanctified organizational genius alongside a flaming evangelist; daring to carry Christ into the slum, village and industrial city, both proclaiming the Gospel and transforming social conditions. No wonder the hearts of the delegates leapt in response to Dr. Mott's exclamation, "We are indeed in the presence of an apostolic age!"

(To be continued)

Thank You!

"I enjoy reading THE OUTLOOK OF MISSIONS, especially the 'Quiz.'"
MRS. EMILIE PERRY, Waukegan, Ill.

"I would not want to miss a copy of THE OUTLOOK. I always look forward to its arrival each month."

MISS ROSA E. ZIEGLER, Lebanon, Pa.

"I certainly like the OUTLOOK OF MISSIONS."
MRS. JENNIE HUEY, Schuylkill Haven, Pa.

"I think this magazine fills a much needed place among the women of our Church."

MRS. ROBERT E. PATTERSON, Rockwell, N. C.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Is There No Pity?

THE financial situation of many of our Home Missionaries is becoming very serious. They have not received their appropriations from the Board since the beginning of this year. One man writes: "My condition is unbearable. I must have money at once in order to settle my financial conditions for awhile and to prepare my son for his last college year. Please be so kind as to send me at least a two months' check. I need it urgently!" Another writes:

"Most anxiously we have been waiting for money. I did not know but what I would lose my car if I did not pay in a

few days when I wrote you the last letter. I told them that I was expecting money and they gave me some more grace. But now the school problem has to be solved. And it is a serious matter. The children just have to go to school. They need clothes and books. Books alone might run up to \$20. School starts in the last days of August. Won't the Board help us? Is there no pity? We pray and hope to have a check in a few days."

Still another writes: "I received only \$50 salary from the congregation for this year. Kindly advise what I may do under the present conditions."

The New Associate Secretary

THE Board of Home Missions extends congratulations to Dr. Arthur V. Casselman on having been called by the Board of Foreign Missions as Associate Secretary of that Board. Dr. Casselman is eminently qualified for this responsible position. For a number of years in his earlier ministry he served the Board of Foreign Missions as one of its Field Secretaries. He relinquished this position to become the pastor of Calvary Reformed Church in Reading, Pa., where he did a very fine piece of constructive work in building a church and a congregation. Upon the invitation of the Inter-Church World Movement, Dr. Casselman, in 1919 and 1920, made an extensive trip around the world visiting many Mission stations and bringing back to America many pictures of the fields he visited, thus visualizing them to the people at home. Upon his return the Boards of Home and Foreign Missions called him to the position of Director of the Department of Mis-

sionary Education. Under his leadership the Summer Missionary Conferences are being successfully conducted and Mission Study Classes are developed in many of our congregations. He has made several tours to our own Foreign Mission Stations and is fully conversant with the work both at home and abroad. Recently he wrote a book, "The Winnebago Finds a Friend," which has been widely and favorably used at Summer Missionary Conferences in our own and other communions. Dr. Casselman, therefore, brings to his new position a fund of experience and knowledge which peculiarly qualifies him to labor alongside of the veteran Foreign Missionary Secretary, Dr. Allen R. Bartholomew, and the entire Church will rejoice in this selection and in the assistance that has thus come to Dr. Bartholomew and in the added strength which the Board of Foreign Missions has hereby received.

CHARLES E. SCHAEFFER.

"I am inclosing my check for \$1.00 to pay for the welcome visitor, THE OUTLOOK OF MISSIONS, for another year."

REV. J. N. NALY, Waukegan, Ill.

Home Mission Day—November, 1932

Home Mission Day will again be observed on the second Sunday of November. Let Pastors and Sunday School Superintendents plan to make the day really worth-while in the life of the congregations and Sunday Schools. This year the offering will be devoted to the payment of the salaries of our Home Missionaries. Through the failure of the

Church to pay the Apportionment the Board is in arrears on Missionaries' salaries for more than six months. On Home Mission Day we hope to receive enough money to bring these salary payments up to date. If every congregation and Sunday School will do its full share this can easily be accomplished.

Notes

A UNIQUE service was held in Memorial Mission, Toledo, Ohio, on July 31st, when that congregation was host to the East Side Churches. The program was patterned after the regular evening Seth Parker Hymnal Services which had been so well attended during the past winter and spring. All attendance records in the history of church and of the union services were broken, the church being filled to capacity, as were also the Beginners' Room on the main floor and the Primary Room in the balcony. The service was in charge of Hope Bible Class, with Mrs. Perry Baumann presiding, and the pastor, Rev. Perry H. Baumann, delivering the sermon.

* * *

Two vacant Missions have been well taken care of during the summer by the excellent work done by two students. Mr. Kendall B. Shoffner, of Burlington, N. C., has been serving the Mission at Charlotte, N. C., and Mr. Arthur D. Knoebel, of Shamokin, Pa., has had charge of the work in the Dewey Avenue Mission, Rochester, N. Y.

Over 500 meals have been served free to the children of West Hollywood, California, from the kitchen and dining-room of Trinity Mission in that city during this summer, and daily from 25 to 30 come for their hot lunch and fresh milk. In spite of the fact that three banks closed in West Hollywood just as this project was undertaken, thus tying up promised donations from various organizations, the pastor, Rev. Francis J. Schmuck, with the fine co-operation of interested persons, has been able to carry on this very important social work successfully. Mr. Schmuck, as secretary of the Committee on Week Day Religious Education of the Hollywood Ministerium, has been engaged in the promotion of Week Day Religious Education on an adjusted time schedule arranged in connection with the Los Angeles Board of Education. He will deliver an address on the promotional phase of this work at the Convention of Southern California Council of Religious Education in September. Twice a month a health clinic, under the direction of the County Health Department, is conducted for children of pre-school age in the educational rooms of the Church.



GROUP OF HUNGARIAN MINISTERS ATTENDING CHURCH DEDICATION

Observations of the Treasurer

J. S. WISE

PSYCHOLOGY has become a well-known word. One hears it used on all occasions. Just a few years ago it was rarely used except by the select few. Now it flows glibly from the lips of everyone, anywhere and everywhere. Formerly we changed our minds, now we change the psychology. Then important enterprises were undertaken whenever and wherever they were deemed necessary; but now we must be sure that the psychological moment is at hand. Consequently, we often lose much valuable time in preparing for great events by waiting for this essential psychological moment.

From the discussions and actions adopted at the recent meeting of General Synod, it is quite evident that a new psychology regarding the operations of its Boards must be created. The old program of expansion as pursued by its Board of Home Missions for two decades is to be halted, if not actually curtailed. The *status quo* or "mark-time" era, however, cannot be maintained indefinitely without the whole denomination becoming weak, anaemic or flabby. Therefore, a new psychology must be created without delay or we will forfeit all of the achievements of which we are so justly proud.

Let us look at them. In these decades far more was accomplished than in all of the previous history of the Board. Scores of beautiful and adequate buildings were erected. The Missions found their part and place in the local program of their respective communities. The battle lines were drawn. The familiar "let's go" was in evidence and only awaited the command of "forward." Then came the depression with its dire consequences of a which had sacrificed its all in behalf of this day found itself impotent for lack of greatly reduced income and the Board support.

For the same reason, the program of the Board was greatly retarded. Even before the depression was upon us, the

Board began to slash its expenditures and to prune its obligations. No one, either in business or banking, in Church or State, could foresee the tremendous shrinkage in investments of every kind as has actually taken place. All this caused failures galore and plunged the world into pessimism and want. This was the prevailing psychology confronting General Synod last June. No wonder the orders were "mark time" instead of "advance."

It is not for me to criticise the orders. It is my business to obey them, and so long as I am permitted to serve the Church in my present, or any other, capacity, I shall keep her mandates in mind and express my loyalty by making every possible attempt to carry them out. However, I am firmly convinced that out of the present depression we shall emerge into a grander, more glorious program than ever. The psychology of the future must be full of faith, courage and determination. If we can maintain the *status quo*, we shall all rejoice and gladly await the time when the great majority of our loyal Reformed people will see a new vision and be willing to give of their abundance for the glory of the Christ whose chief task was to build the Kingdom of God into the life of the world. Home Missions must have no smaller program than that, and if we would be true to the Master we dare not be satisfied with less.

Our friend, Dr. William E. Doughty, is responsible for the following challenge which demands a new psychology from the Church in facing her prescribed tasks:—

"This is distinctly no time to contract or withdraw our efforts for mankind. We are needed now more than ever.

"When men languish is no time to withhold life, but to give it.

"When it is dark is not the time to dim or put out the light.

"When there is uncertainty is the hour to strike a clear and ringing note of courage and hope.

"When faith in goods crumbles is the hour to lift men's eyes to enduring values.

"When banks fail and resources are exhausted is the strategic moment when every instinct of love and loyalty to our

fellowmen bids us share what we have with those in distress.

"We must offset gloom with radiance, discouragement with faith, fear and distrust with confidence."

Home Missions and Missionaries

WE are pleased to present herewith the Roll of Missions and Missionaries. These faithful workers are building up the Reformed Church in many sections of our country. Sometimes they labor amid many discouragements. They deserve our gratitude and our support in doing this work as our representatives in the Church.

OHIO SYNOD

Akron, O.—Bethany..Rev. J. Theodore Bucher
Akron, O.—Williard

Rev. George A. Snyder, D. D.

Canton, O.—Grace.....Rev. E. G. Klotz
Canton, O.—Lowell.....Rev. O. P. Foust
Dayton, O.—Heidelberg....Rev. M. J. Flenner
Dayton, O.—Ohmer Park and Corinth
Boulevard.....Rev. Bert E. Wynn
Dayton, O.—Pleasant Valley

Rev. Loran W. Veith

Detroit, Mich.—Trinity....Rev. T. C. Wiemer
Detroit, Mich.—Dexter Boulevard

Rev. Paul T. Stoult

Youngstown, O.—Third.....Rev. N. B. Mathes

MIDWEST SYNOD

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Belden, Nebraska.....Rev. William Jassmann
Cedar Rapids, Iowa.....Rev. W. C. Feller
Denver, Colo.....Dr. George L. Nuckolls
Gary, Indiana.....Rev. J. M. Johnson
Holton, Kansas
Kansas City, Mo.....Rev. A. H. Schmeuzer
Lincoln, Nebr.....Rev. A. R. Achtemeier
Maywood (Chicago), Ill....Rev. A. J. Michael
Omaha, Nebr.....Rev. Samuel Ramaker
Oskaloosa, Iowa.....Rev. L. S. Faust
Sioux City, Iowa.....Rev. L. Harrison Ludwig
Terre Haute, Ind.....Rev. W. E. Huckerie
Wilton Junction, Iowa

Rev. Joseph M. Newgard

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Buffalo, N. Y.—Trinity.Rev. George Gaertner
Glassboro, N. J.
Philadelphia, Pa.—Bethany..Rev. G. A. Haack
Philadelphia, Pa.—Hope
Rev. Charles Peters, Ph. D.
Warren-Glade Run, Pa.

PITTSBURGH SYNOD

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Butler, Pa.—Bethany.....Rev. Frank Hiack
Connellsville, Pa.—Trinity

Rev. C. George Shupe

Duquesne, Pa.—Grace..Rev. Alfred J. Herman
Ellwood City, Pa.—Immanuel

Rev. Hugh S. Maxwell

Greensburg, Pa.—Third

Rev. W. C. Sykes, D. D.

Homestead, Pa.—First.....Rev. D. J. Wolf
Johnstown, Pa.—St. Paul's

Rev. A. B. Bauman, D. D.

Pitcairn, Pa.—First.....Rev. Howard F. Loch
Rochester, N. Y.—Dewey Avenue
Sharpsville, Pa.....Rev. William O. Miller
Yukon, Pa.

POTOMAC SYNOD

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Brunswick, Md.....Rev. R. F. Main
Burlington, N. C.—First
Catawba Charge, N. C.

Rev. C. Columbus Wagoner

Charlotte, N. C.—First

Harrisonburg, Va.—St. Stephen's

Rev. J. S. Garrison

Kannapolis, N. C.—St. John's

Rev. L. A. Peeler

Lexington, N. C.—Second..Rev. A. O. Leonard
Lincolnton, N. C.....Rev. H. L. Fesperman
Roanoke, Va.—St. Paul's

Rev. Ellis S. Hay, D.D.

Sabillasville, Md.....Rev. Claude H. Cori
Thomasville, N. C.—Heidelberg

Rev. J. A. Palmer

Winston-Salem, N. C.—First.Rev. A. C. Peeler

Winston-Salem, N. C.—Schlatter Memorial

Rev. W. H. Causey

York, Pa.—Faith.....Rev. J. Edmund Lippy

EASTERN SYNOD

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Rev. Willis D. Mathias

Allentown, Pa.—St. Paul's

Rev. E. E. Sensenig

Bethlehem, Pa.—Calvary

Rev. William Van Reed Seltzer

Bethlehem, Pa.—Grace.....Rev. T. C. Brown

Bethlehem, Pa.—St. John's

Glenside, Pa.....Rev. Arthur Leeming

McAdoo, Pa.....Rev. C. E. Correll

Minersville, Pa.—Emanuel..Rev. O. R. Frantz

Palmerton, Pa.—First

Philadelphia, Pa.—Faith

Rev. Elmer E. Leiphart

Philadelphia, Pa.—St. Andrew's

Rev. A. G. Peters

Philadelphia, Pa.—Tabor...Rev. E. H. Romig

Plymouth, Pa.....Rev. H. N. Spink

Pottstown—Stowe, Pa..Rev. Paul E. Schmoyer

Rosedale—Temple, Pa..Rev. Samuel Givler, Jr.

Scranton, Pa.—Second....Rev. George A. Bear
State College, Pa.—Faith

Rev. Albert S. Asendorf
Wilkes-Barre, Pa.—St. Luke's

Rev. H. A. Shiffer
Wyomissing, Pa.—Bausman Memorial

Rev. D. B. Clark
Wyndmoor, Pa.

DEPARTMENT OF THE NORTHWEST

(Sheboygan Classis)

Green Bay, Wis.—First.....Rev. E. Buehrer
Curtiss, Colby and Hoard, Wis.

Rev. H. K. Hartmann
Appleton, Wis.—First.....Rev. E. F. Franz
Kohler, Wis.....Rev. E. A. Katterhenry
Porterfield, Wis.....Rev. F. P. Franke
Greenwood, Wis., and Salem, Longwood

Rev. E. G. Pfeiffer
Humbird, Wis.....Rev. Victor Weidler
Sheboygan, Wis.

(Milwaukee Classis)

Watertown, Wis.—Zoar....Rev. F. W. Lemke
New Berlin, Waukesha and Dane, Wis.

Rev. F. Heilert
Madison, Wis.—Memorial. Rev. Calvin M. Zenk
Belleville, Paoli and Albany, Wis.

Rev. Carl Flueckinger
Waubeka-Fillmore, Wis.....Rev. Paul A. Olm

(Minnesota Classis)

Rice Lake, Wis.—Zwingli..Rev. C. F. Wichser
Fountain City, Eagle Valley, Wis.

Rev. Richard A. Most
Wabasha, Minn.—Trinity
Rev. Walter J. Stuckey

(Nebraska Classis)

Loveland and Orchard, Colo.
Rev. J. A. Hochstatter

(Ursinus Classis)

Marengo, Iowa
Ledyard, Iowa—Bethany...Rev. A. A. Depping

(North Dakota Classis)

Heil, Beulah, Lincoln Valley and Upham, N. D.
Rev. F. Friedrichsmeier

Medina, N. D.....Rev. G. Gaiser

(South Dakota Classis)

Highmore-Wessington Springs, S. D.
Rev. Alfred Funck

Leola, S. D.....Rev. Peter Bauer
Java-Isabel Trail, S. D...Rev. Karl H. Thiele

(Portland-Oregon Classis)

Portland, Oregon—Second..Rev. George F. Zinn
Quincy, Washington

Salem, Oregon.....Rev. W. G. Lienkaemper

(Manitoba Classis)

Duff, Sask., Canada—Peace. Rev. Paul Wiegand
Winnipeg, Canada—Salem..Rev. C. D. Maurer

Tenby, Canada
Piapot, Canada

Edmonton, Canada
Vegreville, Alta., Canada..Rev. William Korn

Morse and Bateman, Sask., Canada
Rev. John Krieger

Grenfell, Sask.. Canada.....Rev. F. F. Ott
Stony Plain, Man., Canada..Rev. C. H. Reppert

(Northeast Ohio Classis)

Cleveland, Ohio—Eleventh. Rev. John W. Belser

(Northwest Ohio Classis)

Toledo, Ohio—Memorial
Rev. Perry H. Baumann

Flint, Mich.—First.....Rev. William Reitzer

(Indianapolis Classis)

Indianapolis, Ind.—Trinity
Indianapolis, Ind.—Pleasant Run Boulevard

Rev. R. C. Windhorst
Olney, Ill.....Rev. Norman J. DeChant

(Missouri Classis)

Barton, Marvel, Ark....Rev. Traugott Steiner

(Chicago Classis)

Chicago, Ill.—St. Thomas...Rev. W. F. Naefe

(Kentucky Classis)

Louisville, Ky.—Lynnhurst. Rev. Harry Baumer

Indian School, Neillsville, Wis.. Benjamin Stucki
Evangelist, Black River Falls, Wis.. John Stacy

HUNGARIANS

(Eastern Hungarian Classis)

Bethlehem, Pa.....Rev. Emil Nagy
Bridgeport, Conn. (Fairfield)

Rev. Joseph Urban
Hartford, Conn.....Rev. James Kress

Kreisherville, N. Y.....Rev. Kalman Toth
Lancaster, Pa.....Rev. Alexander Toth, D.D.

Mount Carmel, Pa.
New York City.....Rev. G. Takaro

Passaic, N. J.....Rev. Joseph Kecskemeti
Passaic, N. J.....Rev. L. Tegze

Perth Amboy, N. J.....Rev. Anthony Szabo
Phoenixville, Pa.....Rev. Victor Racz

S. Norwalk, Conn.....Rev. Gabriel Dokus
S. Norwalk, Conn.....Rev. William Toth

Trenton, N. J.....Rev. Charles Gulyas
Wallingford, Conn.....Rev. Bela Kovacs

Woodbridge, N. J.....Rev. Frank Kovach

(Central Hungarian Classis)

Ethel, W. Va.....Rev. Bela Bertok
Johnstown, Pa.....Rev. Charles Krivulka

Morgantown, W. Va.....Rev. Stephen Borsos
Pocahontas, Va.....Rev. Charles Bogar

Springdale, Pa.....Rev. L. Novak
Vintondale, Pa.....Rev. L. Hunyady

Windber, Pa.....Rev. B. Kerekes

(Lakeside Hungarian Classis)

Akron, Ohio.....Rev. G. DePapp
Ashtabula, Ohio.....Rev. E. Porzolt

Buffalo, N. Y.—Westside..Rev. Andrew Urban
Buffalo, N. Y.—First.....Rev. J. B. Szeghy

Cleveland, Ohio—Westside...Rev. E. Vasvary
Columbus, Ohio.....Rev. A. Csutoros

Drakes-Congo, Ohio.....Rev. Alex. Radacsy
Conneaut, Ohio.....Rev. Alex. Dokus

Elyria, Ohio.....Rev. Tibor Toth
Fairport, Ohio.....Rev. A. Hady

Middletown, Ohio
Tonawanda, N. Y.....Rev. A. Bernath

(Zion Hungarian Classis)

Chicago, Ill.—Burnside....Rev. Eugene Boros
Chicago, Ill.—Westside

Chicago, Ill.—South and Whiting

East Chicago, Ind.....	Rev. D. Bodor	Kansas City, Mo.....	Miss Olive M. Rairdon
Flint, Michigan.....	Rev. G. Korocz	Los Angeles, Cal. (Japanese)	
Gary, Indiana.....	Rev. A. Bakay		Miss Isabelle Wiker
Joliet, Ill.....	Rev. Benj. Jozsa	Los Angeles, Cal. (Japanese)	
Kalamazoo, Mich.....	Rev. Andrew Fekete		Mrs. Edith Takeshita
Milwaukee, Wis.....	Rev. J. Hanko	Philadelphia, Pa....	Miss Dorothea Greenawalt
Racine, Wis.....	Rev. J. Hanko		
			PACIFIC COAST
<i>Hungarian Teacher</i>		Berkeley, Cal.....	Rev. J. Mori
Pittsburgh, Pa.....	Mr. L. Egry	Los Angeles, Cal., Hungarian	
		Los Angeles, Cal., First	
<i>Hungarian Deaconesses</i>			Rev. E. F. Evemeyer, D. D.
Columbus, Ohio.....	Miss Elizabeth Kish	Los Angeles, Cal., Japanese	
Dayton, Ohio.....	Miss Elizabeth Nanassy		Rev. K. Namekawa
Detroit, Mich.....	Mrs. Paul Daroczy	Los Angeles, Cal., Sherman	
E. Chicago, Indiana.....	Miss Rose Toth		Rev. F. J. Schmuck
Homestead, Pa.....	Miss Anna Bogar	San Francisco, Cal., Japanese.	Rev. H. Y. Saito
Lorain, Ohio.....	Miss Irene Tarczaly		Director of Religious Education
Toledo, Ohio.....	Miss Julia Olah	Sawtelle, Cal., Japanese.....	Rev. K. Suzuki
			BOHEMIAN
<i>American Deaconesses</i>		Cedar Rapids, Iowa.....	Rev. Frank Helmich
Detroit, Mich.....	Mrs. Marcelene L. Holder		

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Righteousness Exalteth a Nation: But Sin is a Reproach to Any People

—*The Proverbs.*

THEN fixing His eyes upon His disciples, Jesus said to them, "Blessed are you poor, because the Kingdom of God is yours. Blessed are you who hunger now, because your hunger shall be satisfied. Blessed are you who now weep aloud, because you shall laugh. Blessed are you when men shall hate you and exclude you from their society and insult you, and spurn your very name as an evil thing, for the Son of Man's sake. Be glad at such a time, and leap for joy; for your reward is great in heaven; for just so their forefathers behaved to the Prophets! But woe to you rich men, because you already have your consolation! Woe to you who now have plenty to eat, because you will be hungry! Woe to you who laugh now, because you will mourn and weep aloud! Woe to you when all men speak well of you; for just so their forefathers behaved to the false prophets! . . . And why call me 'Master, Master,' and yet not do what I tell you? If any one who comes to me, listens to my words and puts them in practice, I will show you whom he is like. He is like a man who built a house, dug deep and laid the

foundation on the rock; and when a flood came, the torrent burst upon that house, but was unable to shake it, because it was securely built. But he who has heard and not obeyed is like a man who built a house upon soft soil without a foundation. Against it the torrent burst, and immediately it collapsed, and terrible was the wreck and ruin of that house."—*Luke.*

Let a brother in humble life rejoice when he is promoted; but a rich man should rejoice in being brought low. . . . Blessed is he who endures trials; for when he has stood the test, he shall gain the crown of life which the Lord has promised to those who love Him. Let no one say when passing through trial, "My temptation is from God;" for God is incapable of being tempted by evil, and He Himself tempts no one. . . . Do not be deceived. . . . Every good gift and every perfect boon is from above, and comes down from the Father, who is the source of all Light. In Him there is no variation nor the shadow of change. . . . My brethren, while holding to your faith in our Lord Jesus Christ who is the Glory, do not exhibit partiality. Suppose a man

comes into one of your meetings wearing gold rings and fine clothes, and there also comes in a poor man wearing shabby clothes, and you pay regard to the one who wears the fine clothes, and say, "Sit here; this is a good place;" while to the poor man you say, "Stand there, or sit on the floor at my feet"—is it not plain that in your hearts you have little faith, seeing that you have become judges full of wrong thoughts? Listen, my beloved brethren. Has not God chosen those whom the world regards as poor to be rich in faith and heirs of the Kingdom which He has promised to those that love Him? But you have put dishonor upon the poor man. Yet is it not the rich who grind you down? Are not they the people who drag you into the law courts? the people who speak evil of the noble Name by which you are called? If, however, you perform the royal law, in obedience to the Scripture "YOU ARE TO LOVE YOUR NEIGHBOR AS YOU LOVE YOURSELF," you act rightly. But if you show partiality you commit sin, and are convicted by the law as offenders. . . . What good is it, my brethren, if a man professes to have faith, and yet his actions do not correspond? Can such faith save him? Suppose a brother and a sister are poorly clad or lack daily food, and one of you says to them, "Fare you well; keep yourselves warm and well fed," and yet you do not supply their bodily needs; what is the use of that? So also faith, if it is unaccompanied by obedience, is dead in itself. . . . What causes wars and contentions among you? Is it not the passions which are ever at war in your natures? You covet things and cannot get them; you commit murder; you are envious and cannot gain your end; you fight and make war. . . . Come, you who say, "Today or tomorrow we will go to this or that city, and spend a year there and carry on a successful business," when you do not know what will happen tomorrow. For what is your life? Why, it is but a mist, which appears for a short time and then disappears. . . . Come now, you rich men, weep and howl for the woes which are coming upon you. Your treasures are rotten, and your clothes are moth-eaten; your gold and silver are corroded, and

their corrosion will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. See, the pay of the labourers who have reaped your fields—pay which you have kept back—is crying out; and the outcries of your harvesters have entered into the ears of the Lord of the hosts of heaven. Here on earth you have lived self-indulgent and profligate lives. You have gratified your appetite with a day of slaughter! You have condemned—you have murdered—the righteous man: he offers no resistance. . . . See, the Judge is standing at the door. . . . —*James*.

And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea no longer existed. And I saw the holy city, the new Jerusalem, coming down out of heaven from God and made ready like a bride attired to meet her husband. And I heard a loud voice from the throne saying, "Lo, God's dwelling place is among men, and He will dwell among them, and they shall be His people. Yes, God Himself will be among them. He will wipe every tear from their eyes. . . ."—*The Revelation of John*.

Hail the glorious golden city,
 Pictured by the seers of old!
 Everlasting light shines o'er it,
 Wondrous tales of it are told:
 Only righteous men and women
 Dwell within its gleaming wall;
 Wrong is banished from its borders,
 Justice reigns supreme o'er all.

We are builders of that city;
 All our joys and all our groans
 Help to rear its shining ramparts;
 All our lives are building stones:
 Whether lowly or exalted,
 All are called to task divine;
 All must aid alike to carry
 Forward one sublime design.

And the work that we have builded,
 Oft with bleeding hands and tears,
 And in error and in anguish,
 Will not perish with our years:
 It will last and shine transfigured
 In the final reign of Right;
 It will merge into the splendors
 Of the City of the Light.

—FELIX ADLER.

Unwise Economy in Hard Times

ROBERT E. SPEER

THERE is an economy that is never wise or right. *It is economy in making the Bible available for men.*

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak,

and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war.

The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it.

Board of Foreign Missions

Comparative Statement for the Month of July

	1931			1932			Increase	Decrease
	Synods	Appt.	Specials	Totals	Appt.	Specials			Totals
Eastern	\$6,857.49	\$1,320.15	\$8,177.64	\$4,280.51	\$608.79	\$4,889.30	.....	\$3,288.34
Ohio	2,341.30	493.00	2,834.30	1,401.25	46.60	1,447.85	.....	1,386.45
Northwest	318.89	175.00	493.89	317.75	17.50	335.25	.....	158.64
Pittsburgh	1,183.85	110.00	1,293.85	1,070.62	26.15	1,096.77	.....	197.08
Potomac	4,225.23	293.77	4,519.20	2,610.88	70.60	2,681.48	.....	1,837.72
German of East.	528.59	.....	528.59	193.88	102.75	296.63	.....	231.96
Mid-West	895.07	180.00	1,075.07	406.00	30.00	436.00	.....	639.07
W. M. S. G. S. ...	.....	8,628.03	8,628.03	.....	2,340.82	2,340.82	.....	6,287.21
Miscellaneous ..	.....	.....	.....	.....	5,310.00	5,310.00	5,310.00	.....
Annuity Bonds ..	.....	.....	.....	.....	1,000.00	1,000.00	1,000.00	.....
Bequests .....	.....	336.12	336.12	.....	180.00	180.00	.....	156.12
Totals	\$16,350.42	\$11,536.27	\$27,886.69	\$10,280.89	\$9,733.21	\$20,014.10	\$6,310.00	\$14,182.59
						Net decrease.....		\$7,872.59

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

We Must Face Our Day as He Faced His

THIS was one of the challenging sentences that Dr. William Pierson Merrill emphasized in his first sermon to the members of the Brick Presbyterian Church, New York, after his return from a year's stay in the Orient. Dr. Merrill was a member of a special commission sent out to investigate missionary work. From his impressions given, he has a hopeful outlook of the present situation of the missionary enterprise. It is cheering to receive this news from a pastor of wide experience, and it should afford inspiration to the workers and givers in the home Church.

Dr. Merrill sounds a note that should ring out over Christian America when he declares that "we must realize as Jesus did in His day, the grave responsibility, or even certainty, that our sufferings indicate that a new life is stirring." He is not blind to the fact that Christianity cannot face change and disturbance, outbreaks of radicalism and revolutionary thought and action with the careless optimism that sings "God's in His Heaven; all's right with the world."

Present Held Time of Doubt

"We must face our day as He faced His. We are living in a time of uncertainty, doubt and confusion. Now, as when Jesus spoke, men's hearts are fainting for fear of the things that are coming on the earth. A man who not long ago had an interview with one of the leaders in our national life said to me, 'He seems to me physically tired, mentally confused and morally baffled.' That seems to be a general condition. We are like men floundering through a swamp.

"It is all too easy at such a time to yield to profound discouragement; to sing 'change and decay in all around I see.' 'Change,' yes; but not 'decay'. Not if you look at life with the mind of the Master. What a revelation of His invincible faith that, just when He faced the cross, and foresaw so clearly the tragic fate of His nation, He could say, 'look on all this as a sign of Spring, of new life.'

Unrest Stirring of New Life

"Life is stirring; new growths are coming; the future is beginning to take form. Hard as the times may be, bitter even, and cruel; it is all a sign that the life of the living God is at work, to bring something better out of it all, a new world, as different from the old as May and June are different from December. Lift up your heads, rejoice; redemption draweth nigh.

"We grow so weary of this restlessness and changeableness. So many of the would-be leaders of thought seem bent on replacing the solid structures of our present order, patiently built through long ages, with the latest soap-bubble creations. It is hard to be patient with them.

"Something is stirring here which may make infinite trouble, and lead us through dark and difficult places. This is no downfall of civilization we are watching; no twilight of the gods. It is the Spring-time of a new age; down deep below the surface the spirit of the living God is stirring, and a new world is being formed out of chaos."

Words of Commendation for the American School for Boys

MOST interesting and informing article on "Irak—the Land Amid the Rivers," from the pen of Mrs. Frances Parkinson Keyes, appeared in the July issue of *Good Housekeeping*. Mrs. Keyes

addressed the student body of the American School for Boys during her stay at Baghdad, and states that she was much impressed with the keen interest shown by her audience.

Mrs. Keyes introduces the subject of education in Mesopotamia by giving the views of a distinguished Iraki, who is also a graduate of Columbia University. We quote:

"He spoke with earnestness and feeling about the part which education must play during the new decade, in molding the destinies of 'the land amid the rivers'; and he said it was his hope that many of the youth sent abroad to study might go to the United States.

"'Not because culturally the boys will advance further there than in Europe,' he said. 'It is possible that they may not advance so far. But because there action will be interwoven with knowledge in their sense of the logical scheme of things, and because they will come to look upon work, not as the inevitable burden of the poor man, but as the great prerogative of *every* man. This viewpoint, so far, is essentially American, rather than European; and it must become the viewpoint of Irak if Irak is to succeed as a stable and independent state. Our scholars must not be 'gentlemen of leisure.' They must be builders, ready and able to keep long and arduous hours, to make physical and financial sacrifices, to display initiative, and to shoulder responsibility. That is the kind of young men American universities turn out. It is the kind we need in our new nation.'

"So, in a peculiarly significant way, American ideals and American institutions may have an important bearing on

the future of 'the land amid the rivers'; and the influence which these exert is not confined to United States territory, or limited only to the young men sent to study on it. In Baghdad itself there is an excellent school for boys, called a 'college.' This word is used abroad in a different sense from that in which we use it, and its pupils are, generally speaking, from twelve to eighteen years of age. Mr. Baker, the acting principal of this college, called on me promptly after I arrived in Baghdad, and urged me to come and address his pupils. I hesitated to do so, realizing that I should have to speak in a language which was not their mother tongue, and fearing that I should not be able to interest them.

"Never have I had more intelligent, more receptive, and more responsive listeners. The handicap of language which I had dreaded raised no barrier; there was immediate comprehension of every subject I discussed, swift and spontaneous laughter at every jest, and evidence of sincere and sympathetic feeling when I turned to serious topics. And I knew that they would bear favorable comparison with a similar group anywhere in the world.

"This is partly due, of course, to the inherently fine qualities of the Iraki; but it is pleasant to think that it is also partly due to that form of intellectual and spiritual training which I had heard so well described and so highly praised by the young nobleman whose conversation I have quoted."



AT THE ATHLETIC MEET OF THE AMERICAN SCHOOL FOR BOYS, BAGHDAD.

Organization of Second Tokyo Church

IN the April number of *THE OUTLOOK* OF MISSIONS was published an article by the writer describing the "beginnings" of the Ogawara Church in North Japan. I now wish to speak of another "beginning" of what was the second church in the capital city of Tokyo, called the Bancho Church. And this is how that work was started. When the writer with his wife had arrived in Japan in 1883, our first residence was in what was called the Foreign Concession, Tsukiji, Tokyo. After six months' residence in Tokyo, we decided to start two English-Japanese Bible classes, one taught by myself for men, and one by my wife for girls and women. Of course, our text book was the Bible. As we had not been in Japan long enough to carry on this work in Japanese, we resorted to work through interpreters. That is to say, we had Japanese helpers who knew English. The Bible was read in English and the explanation of the lesson, by the missionaries, was also in English. The text and explanation were then translated by the helpers into Japanese. We kept up this method for the first year, and as a result there were four converts—two women and two men—two of them were husband and wife.

The year following we moved out of the Foreign Concession into a part of the city, called Bancho. In our new Bancho home we continued our Bible Classes. In addition we had a religious service on Sunday afternoons. The four converts followed us to our changed residence. The Sunday evening religious meetings begun in Tsukiji were continued in Bancho. By this time I was able, with my helper, to prepare Japanese sermons and Mrs. Moore played the organ, brought with us from America. The rest of the work in these meetings was done by my Japanese helper, neighboring Japanese pastors and several of the older missionaries. Additional converts were made and this work continued to prosper until there were in all twenty-five Christians. With these we organized the second Tokyo Congregation in connection with our Mission. The first Church started by Rev. Ambrose D. Gring, called the

Moto-Daiku Cho congregation, was removed to another district of the city called Kanda, and from that time on called the Kanda Church.

While we were carrying on this work on one side of the street, on the other side lived an American family by the name of Eastlake, the grandfather of which had been an elder in Heidelberg Church, Philadelphia. In the latter home also, religious services were held by a Japanese pastor, of the Dutch Reformed Church Mission. They also had a number of converts, some twenty in all, as I remember. From them came a request to myself and our church to unite with us as one church. We consented, and these two interests so united, were called the Itchi Bancho congregation, and we became a part of the "Church of Christ in Japan," a purely Japanese Church with which our own Mission, the Presbyterian and the Dutch Reformed Church Missions had affiliated. This congregation under the pastor, Dr. Uemura, became one of the largest and most influential congregations in the city of Tokyo. Among the members on our side were the famous Baron Nakajima and his wife. On the other side were also some noted persons; and in later years it was said this Church had more lawyers, doctors, prominent statesmen and merchants than any other church in the city—not only in the city, but also in the whole country. Dr. Uemura continued as pastor of this famous church, whose name was changed to Fujimicho, until his death five or six years ago. It was a small beginning in the days of small things of Mission work, including our own, and I have always considered it a privilege and great honor to have had such a prominent part in what turned out to be such a great, good work—such a large and nationally influential congregation. This united Church under Dr. Uemura never afterward cost our Mission a single dollar, aside from the one hundred dollars contributed toward the chapel in which it worshipped. On his visit to America, Dr. Uemura spoke highly of the part that our Mission had taken in establishing the united church.

Lansdale, Pa. J. P. MOORE.

A Beautiful Life and a Wonderful Death



THE above is the picture of Teru Tsuchii, ("Teru" means "shining"), an alumna of our Miyagi College, and the daughter of a prominent family of Sendai. I knew her when a baby, a dear, sweet little girl. After finishing her primary education she entered our Miyagi College to continue her education. In her second year in College she gave herself to Jesus in Holy Baptism, and from that time on she was deeply interested in winning her schoolmates for the Saviour she so dearly loved. She was an unusually brilliant student, and very fluent in the English language. In three years she had completed a four years' course, and had at the same time become quite a proficient pianist. So after her graduation from the lower department she entered the music department, expecting to devote her entire time to music. At the end of one year's work, however, she was compelled to give up her studies because she was threatened with tuberculosis. Her parents, being people of means, did everything possible to save her life, and after being at a mountain resort for a year she came back in apparently perfect health. After a short time, however, she fell ill again with the same disease, and gradually grew worse. She was put into the University

hospital and had the best of care and attention for two years. The doctors and nurses marveled at her patience and at her sweet spirit, and said that she lived by the great faith she had in her God. After two years of hospital treatment she was brought home seemingly restored. Being at home again was like an elixir to her, and she took a great interest in things, and helped along in the home in every possible way. Sometimes she attended church and the Ladies' Society. But she found her greatest joy in helping God's work, and in assisting the poor and needy, especially those who were ill. But God had other plans for her, and on Sunday morning, the nineteenth of June, 1932, her health took a sudden turn for the worse and her strength began to fail rapidly. On the twenty-second of June, Dr. Schneder and I went away for a day's rest at the seaside about fifteen miles from Sendai. At 2.30 o'clock in the afternoon an automobile was sent for us with the message that O Teru San was dying, and wanted to see us to say farewell. We at once hastened back to Sendai to the Tsuchii home. When we entered the sick room we saw all the family relatives and friends sitting around her bedside, and we expected to find her too weak to speak. But to our utter amazement, when she saw us she reached out her hand with the happiest smile and said good-bye in a loud, clear voice. She thanked us for all our kindness to her and for the "foreign" food I had occasionally sent her in an effort to tempt her appetite.

I just could not believe that she was going to die. She seemed so well, happy and strong, but the doctor said that she was near the end of life. We talked with her and prayed with her. A verse of God's Word that Dr. Schneder gave her she laid on her bosom. She prayed earnestly for all her loved ones, and then for all prominent Christian workers in whom she had been deeply interested, including her pastor. She told us all that her sickness and death would be a great blessing, and when her mother wanted to close her kimono which had come open around her neck, she said, "O mother, care not for

this body; it is only a kimono for my spirit and I don't need it any more." It got rather late, so I said, "O Teru San, I am going home to get my supper." She laughingly said, "You have plenty of time to do that." When I returned again I found her as strong and happy as when I had left her, and it was so hard to believe that she was really going to leave us. At ten-thirty as she was still utterly without pain and had no difficulty in breathing, I asked the doctor what he thought. He replied that she would surely live till morning. So I said, "O Teru San, I think you need a little rest and sleep. So I will say good-night and see you in the morning." She answered my good-night with a cheery voice and gave me a happy smile. All the folks then left except the family, a few relatives, and Mrs. Fuse. But at twelve o'clock a change took place. She began to see visions and to talk of the things of God, and suddenly she had a vision of Jesus, and with a loud voice she cried out, "O! dear Jesus, I thank you!" For nearly twenty minutes she rejoiced and thanked Jesus. Then she stretched her arms upward and burst into the happiest laugh her family had ever heard. After this she seemed to hear whisperings from heaven. "I fear you may all think me insane in these last moments, but what I am about to tell you is not from me." She then talked of things so wonderful and mysterious that her parents considered them too sacred to be repeated. At two o'clock she laid her head on her father's arm and like a tired child fell asleep to awaken in her heavenly home.

As soon as we were notified of her death we went up to see what we could do for the family. There O Teru San lay as if she were asleep and dreaming happily. Her whole face was lit up with a smile. It was hard to believe that she had really left us. She had not lost flesh. Her face was full and plump and her cheeks pink and beautiful. But it was true. Her body was dead; but her spirit, as she told us before she died, will continue to work with us. Its influence will be felt not only in the Tsuchii home, but throughout the city in which she was reared. Hers was the first funeral to be

held in the new Rahauer Memorial Church. How she longed to see it and to hear the beautiful strains of the pipe organ. She never got there in the flesh. But the pipe organ played her funeral dirge, and as her ashes were taken out of the Church the chimes of the organ tolled her farewell. We were thankful indeed that we had this beautiful Church that was large enough to hold all who wished to attend her funeral. The main audience room and even the gallery was nearly full. O Teru San by her death witnessed for her dear Lord in a most wonderful way to a rare audience of people. Over half of those attending were University professors and their wives, also other government school teachers and their wives. Other people in all walks of life, as well as her classmates were present. Many that day heard for the first time that death is not the end, but only the beginning of a new and wonderful life. Our pastor, Rev. Y. Akaishi, preached a wonderful sermon, the words of which deeply impressed all present. People marveled at the courageous and hopeful faces of her mother and father, sister and brother. They did not weep. They would tell everybody, "How can we weep when Teru said, 'This is not a time to cry,' and she was so wonderfully happy going home to Jesus?" As is the custom in this country, after the services are over, one of the family thanks the audience for all their kindnesses. This Prof. Tsuchii did and as he and his wife, son and daughter stood there with such brave and courageous faces in spite of their deep sorrow, every heart was deeply touched. There was an impression made that day for Jesus that can never be forgotten. O Teru San was only twenty-six years old when she died. Her life was short, but it was a rich one indeed, a life filled with the spirit of her Saviour. Such a life as hers never dies. Yes, another precious grain of wheat has fallen into the ground, but this grain, we know, will not only bear thirty or sixty fold, but an hundred fold.

MRS. D. B. SCHNEDER.

Sendai, Japan.

Opium Culture and Trade in the Vicinity of Shenchow

LAST month the American Consul in Hankow asked for a report concerning the culture and trade in opium in our Shenchow District, and adjoining Districts. My investigations disclosed a most lamentable state of affairs, typical of most Provinces in China at the present time.

Nominally, the culture of opium, and the trade in that drug, are forbidden by law. Actually the trade and culture are encouraged. This grows out of the fact that the Government cannot support the thousands upon thousands of soldiers under its flag. As brigandage and communism are everywhere flourishing, thousands of soldiers must be enlisted to suppress them. The commanders of these soldiers must pay their troops or they mutiny. As the Government cannot send funds, these commanders turn to taxes on opium and even open opium shops.

Occasionally a District Magistrate is punished for encouraging the planting of opium. But such civilian officials are really helpless and cannot suppress the trade. To save appearances, annually they issue edicts forbidding the planting of opium, and the trade. They can do no more, as all power really lies in the hands of the military, who outwardly oppose the trade, but actually protect it and collect taxes for this protection.

The military have three tax offices in this city. 1. A tax collected by Gen. Ho, Governor of Hunan, on opium in transit. 2. A protection tax collected by Gen. Chen, of Fenghwang, on opium in transit. In return for this tax, Gen. Chen's soldiers escort the dealers, when necessary. 3. A tax collected from the farmers, each poppy stalk being taxed in the fields. Although our local county, Yuenling Hsien, is said to raise much less poppy than the Hsiens to the South and West, even at that 21,400 dollars tax was collected on poppy stalks this last Spring. This poppy-stalk tax goes to Gen. Chen. Just how much poppy-stalk tax was collected in the other twelve Hsiens under Gen. Chen's control, I could not discover. But as poppy is planted everywhere in those districts, it must have been considerable.

The use of opium is wide spread. Many homes have beds and pipes always ready for use and guests are invited to partake of opium just as they are invited to drink tea. An official, giving a large feast, always prepares beds and pipes in several rooms so that his guests may smoke at will. And by what I have seen with my own eyes, I know that many of them will to smoke quite frequently. Although absolute slaves to the habit, these smokers usually excuse themselves by saying that they are sick and use opium as a medicine.

I endeavored to discover what percentage of the people are using opium here in Shenchow. Estimates varied, and exact figures are unobtainable. However here are some figures more or less reliable: Merchants, including clerks in stores, 10% to 60%. 10% is the more nearly correct since the owners, although often smoking themselves, will not employ clerks who smoke. Artisans, 12% to 70%, the lower figure probably more nearly correct. Coolies, 30% to 70%, the higher figure probably the more accurate. Farmers, very few, since they raise it but do not smoke it. Army, 40%, a figure agreed upon by all. Loafers, men and women (the large leisure class) 60%.

The population of Shenchow is estimated at anywhere from 20,000 to 60,000. I believe the lower figure to be the more nearly correct. This small city contains 15 opium shops in which the drug is sold openly under the protection of the military. There are more than four hundred dens in which habitues smoke freely. These dens are also protected by the military.

People who attempt to deal in opium without paying the protection tax, if caught, have their opium confiscated. The military then sell this confiscated opium. In spite of the vigilance of the military tax collectors, many people engage in the trade without paying taxes. The worst offenders in this matter are the military officers and their families. Since they themselves belong to the military and have some influence, the tax

collectors are afraid to confiscate their opium, even if they find it.

A particularly vicious form of the trade is carried on by several military men of higher rank and greater influence. Using Gen. Chen's name, they purchase guns and ammunition in Hankow or other port cities. These supplies they then bring into West Hunan and exchange for opium. Without doubt, eventually the guns and ammunition get into the hands of bandits and communists. In the end this means death to many of Gen. Chen's officers and soldiers. Probably Gen. Chen would suppress this gun-opium traffic if he knew about it.

While conditions around Shenchow are very bad, they are much worse in Yung-sui, Paotsing, Fenghwang, and the other Hsiens to the West and South of us. The nearer Kweichow the worse the conditions. For years, these Hsiens have been notorious for the culture and use of opium. Men, women and children are habitual users of the drug. It is said that 90% to 95% of the people use opium. Rev. Theophilus Hilgeman, who lately made a trip to the Paotsing-Yung-sui districts, says that it was simply impossible to secure boatmen who do not use opium. To get a non-opium-smoking coolie to carry his baggage from Wangtsun to Paotsing, he had to pay almost double wages. Such non-smokers are very few. The North River is very dangerous to navigate. Boatmen whose minds are befuddled and whose muscles are weakened by the use of opium, are quite unreliable. In coming down river, about fifteen miles from Paotsing, Mr. Hilgeman's boat struck a rock in a rapid and went to pieces. The passengers and crew were rescued, but most of the baggage and all of the cargo was lost.

Little or nothing is being done to check the opium trade and to cure habitual users. Several kinds of pills, containing opium or opium derivatives, are sold, ostensibly as a cure of the habit. Actually they are bought and used by habitues because of their cheapness and convenience. When our Mission Hospital at Shenchow is open, many people are cured of the habit in the hospital. But as we have no doctor now, and can secure no

doctor, our Abounding Grace Hospital is closed.

The military of this district have never interfered with the Christians who openly fight the trade. Posters are used, many of them containing the words and picture of the "Late Leader, Dr. Swen." The better class military seems to regret the trade but think that they cannot suppress it since they need the money. The leaders in the Kuomintang Government at Nanking are opposed to the trade, but are unable to control the military. Just at present tremendous pressure is being exerted upon the Government to legalize the trade. The arguments used are very familiar to any American, viz.: inability to control the trade and need of money in taxes.

Yunnan and Kweichow Provinces raise large amounts of opium. Some years they have raised so much opium that not enough fields were planted in rice and severe famine resulted. Opium is brought from Yunnan to Kweichow on pack ponies. From Kweichow the opium is transported to Hankow and down river ports through several routes in Hunan, some by water and some by land. Coolies carry the opium over the land routes. The trade is carried on in large and small amounts, pack trains or boat convoys coming through Shenchow frequently. On one occasion (several years ago) over two tons were convoyed through this city by a regiment of soldiers. On another occasion, over a ton was carried through by coolies, also under the protection of soldiers.

Your missionaries in the Shenchow Field request your help in fighting against this terrible scourge.

J. FRANK BUCHER.

Shenchow, China.

Lead Thou us from the lower life to the better life, that little things may lose their power to vex us, and in the midst of the troubles of this life we may have the peace of God that passeth all understanding.

—GEORGE DAWSON.

Ambles with Molly

(Continued from August Issue)

III

Morning mist in valleys—
Sea of blue-white foam
Through whose depths we falter
To the facing dome—

Green upon the hillsides,
Spring sky overhead,
God, the beauty lifts us
As on the way we're led.

SO we journeyed along, stopping a day or two in a town for work. Perhaps we would wake to the melody of drops pattering on the tiles above us; that day would be happy because the missionary folks could find people at home, willing to listen to Gospel stories. Mother and the Evangelistic lady would go about inviting women to come after their suppers to study characters and to hear what God could do for their troubles. The morning afterward we would hear daddy calling early; in the rush to roll the bedding we could put aside thoughts of breakfast. (The remembrance of that oil-cloth smell thrills me now.) Into the clean, scented air of dawn we would swing—out on a mountain path. Bridal wreath and wisteria hung upon the green of the hillsides. Molly would try jumping across a puddle, though she almost spilled brother and me into a rice-paddy among the farmers setting out new plants, their trousers rolled above the water level.

It was great fun to stop at a village for breakfast. Our company would go pounding over the cobblestones with the iron bits on the coolies' sandals clicking and a certain loose stone squashing into the muck at every foot pressure. There ahead a sow lunged across the street,

hurrying a bit from the mangy dog that had been kicked by a dear, chubby child sitting on his door-sill and swinging his feet. Outside the hostel the carriers would slam down the chairs and run inside to press down bowl after bowlful of steaming rice and then to go into the rear rooms for a smoke of opium. Blue-garbed children crowded close to exclaim over the milk tin; weazened old folks would crook their fingers and question mother about our beautiful, fair-skinned baby, and the mischief would stretch her warm, round arms to them. Shop-keepers examined Molly's saddle, speculating on its price; that lady did not mind for she was free of it and outside the town, grazing.

And after weary miles it was good to rest the loads by a shaded shrine where some dried-looking grandmother was frying lentil cakes in sizzling oil.

One dusk, it was at Wangstun, we strolled to a pounding falls to see the old crushing-stones pulled round by a slow, ancient buffalo. An hour later the muffled roar of the waters mingled dreamily with the low conversation outside our door and with a cricket lullaby from behind the squinting rays of the tin lantern.

IV

Up the steep, and down the slope,
Rhythmic chanting of the coolies—
Swarthy bearers of sedan chairs,
Pleasant creaking of the seats,

Plunking of the filled-full lantern
Fastened underneath the rain-hats
In the back.
. . . Don't you love it?

"Tswang Tsau, out of the way!" the chair coolies urged constantly, trying to push their way through the evening throng in Paotsing's main street. The waves of humanity they shoved on either side were blue with here and yon the gray of a soldier's uniform. In noting a soldier

jesting with a low class street girl, we saw a quiet little boy gazing at the two, forgetting that his rice-bowl was empty. Men were dropping the doors of their shops into the sockets for the night. Gentle curls of smoke rose from the incense sticks in door-ways. Soon it would

be time to carry flickering, kerosene lamps through the darkness. Beggars pleaded in monotonous singing. Although the crowd ahead hid from our view a blind man, we could hear his plaintive fiddle. Then suddenly we were shocked by the actions of her we counted our friend, Molly Christine Carol. At a place where narrow runways had been built in the hope that some day Paotsing might acquire rickshaws, the wicked deed was effected. The sedan chairs had passed a man trying to sell his basket of sunflower seeds to the woman who kept a stand there with oranges and seeds to retail by the wine-cupful. The countryman was gesticulating, holding the basket in the air; and Molly, as she ambled along, quietly took a mouthful from it.

To calm our spirits after the episode, we sent from the chapel for Paotsing's famous noodles, laid artistically in the bowls, spicy, hot.

Across the river a tiny mouth revealed the blackness of Lion's Cave. The men at the place of worship outside gave us torches one afternoon to flame through the dark till we should reach once more the little spot of blue that led to daylight.

It was at Paotsing that daddy scouted along the river front until with much talking of price he hired a boat for down-river. How dared we let Molly journey home with only the colporteur from the

chapel, preaching along his way to school! Yet these river vessels are not of a size to accommodate donkeys. So it happened that we climbed one morning to Molly's dusty quarters at the rear of our vast chapel building, that was once a residence, to give her the last sugar she would have for a week. Then from under the cobwebs sparkling in sunlight, Mr. Wang led her. We watched her carefully descending the alley-way steps on the way that led toward home.

We knew that our down-trip over high water would be brief. The flood would change rocky rapids to swift-flowing currents. We could slip down the river between the over-hanging banks of cliff and of green-patched cultivation. And perhaps on a rainy night our little boat would be tied up, deck to deck, among other river craft. Imagine low voices from the men around the deck fire; then, as each man climbs along the board at the side of the boat to the rear, the vessel leaning far to one side and the lantern swinging faster. When folks had gone to rest, there would be quiet for our lullaby—gentle creaking of our cradle and rain tapping on the matted roof over us, while the feeble kerosene light flickers less and less—and at last goes out.

LUCILE HARTMAN,

Class of 1935, Heidelberg College.

Beef Alley

BEEF ALLEY, like some other streets in Shenchow and elsewhere in China, takes its name from the craft carried on by those who reside there and, appropriately so, for the craftsmen make convenient use of the thoroughfare for display, sale or manufacture of their wares. In other words the street exists for those who live on and seem part and parcel of it rather than for the pedestrian.

In midsummer at the intersection of Main Street and Beef Alley one sees temporary stands set up offering for sale various portions of a water buffalo's flesh, viscera and cakes of coagulated blood, unprotected from flies. Crowding past the stand and salespeople and proceeding a few rods on Beef Alley one

comes to the public well where women or girls may be drawing water and washing vegetables or clothing. A maimed or sick cow, awaiting execution, may be tied at the side of the road. One sees small, nude boys gambling, on the stones, with coppers and hears the rattle of Mah Jong pieces on tables as their elders play in the court yards or rooms. One smells the stench of stagnant drains and nearby toilets.

Through a door one enters a walled courtyard—black water stands in the drains—an animal may be tethered here—a huge pile of bones fills one corner of the yard—clothes are hung on bamboo poles to dry—babies and little children play where they can find room. Several

families live here, each having private use of a bedroom and public use of the kitchen and guest room.

In one room a woman, about fifty years of age, has been bedfast for two years. Tubercular ulcers of the right hand and left foot receive daily attention by the nurses who are carrying on our medical work in the city. Without a surgeon's care a cure cannot be effected, but keeping the open sores clean and bandaged and with proper disposal of soiled dressings this source of infection to others, in the midst of so many other sources, is eliminated. Last, but not least, the patient is made comfortable.

In addition the gospel is preached to her and she confesses belief in Christ.

She tries to express her gratitude and appreciation to the missionaries by having dumplings or noodles served, but these are refused, if it can be done without offense.

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again,
Till sons of men shall learn Thy love,
And follow where Thy feet have trod,
Till glorious from Thy heaven above,
Shall come the city of our God."

A. KATHARINE ZIERDT.

Philadelphia, Pa.

Ikku

Ikku, famous humorist, was a curious fellow, and a typical Bohemian in his ways. He was very fond of wandering about the country, and would often start off on a journey without giving a word of notice to anybody. . . .

Even on his deathbed he kept up his habit of practical joking. He gave his friends and pupils strict injunctions that

his corpse was to be burned in the clothes that he was then wearing. When he died and the body was placed on the crematory fire, suddenly a loud report was heard, and to the astonishment of everybody, several rockets shot up into the air. Ikku had concealed the fireworks in his bosom, simply to amuse his mourners, and to create a little diversion at his funeral.

All the Way Down and All the Way Up

A Chinese Christian was asked to explain the difference in the religions of Buddha, Confucius and Christ. He said that a man, having fallen into a well, shouted to the passers-by to help him out. Buddha came along and reproved him for having fallen in and told him that the first thing to do was to climb up the side. This was of no use, as the man was stuck fast

in the mire. Then came Confucius who after expressing his sympathy made an offer: "If," said he, "you will come half way up the well, I will come down the other half and give you a hand." This was equally useless. "Then," said the Chinese, "Jesus Christ came all the way down and He lifted me all the way up." —*Chronicle, Community of the Resurrection.*

Children's Corner

"Indeed Rich"

NINTOKU was an emperor who lived in Japan long years ago, and his people were so poor that when he looked out of his tower, he scarcely ever saw smoke rise from their kitchen fires. He was moved with pity, and told them that they need pay him no taxes for three years, and he himself lived almost as simply as they. At the end of the three years, when he looked out from his tower,

he saw the smoke of a thousand fires, and you can imagine how his heart glowed when he said to his Empress:

"Now we are indeed rich."

"We cannot even repair the roof of our house, we are so poor," she replied.

"No," said the Emperor, "our riches consist in the comfort and happiness of our beloved subjects."

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

*Opening Day at the Indian School**



BETWEEN CHORES

YESTERDAY, silence pervaded the big building at Neillsville. The long empty halls gave forth hollow sounds as Miss Hartz, the cook, and Miss Bertha, her assistant, went to and fro baking bread, preparing vegetables or canning fruit; while Miss Burkhardt and Miss Olm, the governesses were assembling brooms, dust pans, dishes or clothes for the morrow.

Today, the halls are resounding once again to the voices and laughter of the many Indian children and their parents as they greet each other after an absence of three months. Many of the children and parents have not seen one another during the summer vacation and this is a happy reunion.

The halls, however, do not prove very alluring today. After the first greetings are over and they have seen Mr. Ben, the

superintendent, out they go to join Mitchel Red Cloud and William Black Deer who already are testing the new swings. Five Swings! They leave three of the boys on them and go on to the teeter totters. Here Donald Green Grass and Benny Young Thunder have preceded them. Room for three more! The giant stride will accommodate six. Off scamper Victor Brown Eagle, Edna Decorah, Olinda Little John, Jimmie Thunder Cloud, Vincent Kingswan and Sanford Otter.

You ask, "What are the others doing?" Let us go and see. The merry-go-round as usual has its quota. We notice Samuel Thunder Chief and Abraham Little Bear supplying the power. They are doing so well we cannot identify the faces of the merry-makers.

Listen! "Mr. Jack, please throw us one of those big red tomatoes." This we hear from Clarence White Dog and Freddie Big Soldier who are admiring the wonderful garden and crave some of its fruits.

**This was written of opening day, 1931, but it might well be of 1932, for the same "drama" will be enacted again this year.*

Ann Little John, Marie Big Hawk and Angel Little Bear have paused to admire the sidewalks and the new fence around the new graded and newly seeded lawn. Their faces show their praise and admiration of all that has been accomplished in their absence.

You, no doubt, are saying, "Do they play at the school all of the time?" No, indeed, today the teachers, Miss Hauser, Miss Gander and Miss Kippenhan are putting the school rooms in readiness and tomorrow the regular routine begins in every department. The problem of the school is not how to find enough work, but how to accomplish these tasks without robbing the children of their play time.

Of course, the children have enjoyed their vacation, but today they seem happy in the knowledge that they are back to continue training their heads, hearts and hands.

Today the workers at the Indian School are entrusted with the privilege of supplying the spiritual, physical and educational needs of a hundred children. Each added year in the work seems to make the trust more sacred; they realize that a hundred souls, representing the future of their race, are looking to them for guidance. God grant that, by His grace, those entrusted with this privilege may not fail these Winnebago Indian children.

CILLA M. KIPPENHAN.

Missionary Hauser, Pioneer Among the Winnebago

WE are told in "The Winnebago Finds a Friend" that the Winnebago Indian Mission of the Reformed Church was founded on July 9, 1878, for that was the day on which the first missionary to the Winnebago, Rev. Jacob Hauser, was officially commissioned. Beginnings always involve seemingly insurmountable difficulties, and here was no exception. From the pen of two of Mr. Hauser's daughters we have some interesting sketches of those early days. Excerpts of these accounts follow:

"A station was established about seven miles from Black River Falls, Wisconsin, in a trail through the jack pines. Until a home could be built at the mission, Rev. Mr. Hauser and his family lived in Black River Falls, and daily he walked out to the Indian village until a friendly chief, Black Hawk, lent him his pony.

"Learning the language of the Winnebago was a much more difficult matter than learning the Hindustani of East India. (*For some years previous to this, Mr. Hauser had been a missionary in India. We are told that because of its similarity to Greek and Sanskrit, he acquired the language rather quickly, being able as early as the second year to preach to the natives with only a little help from an interpreter.*) At first, Missionary Hauser did not have even an interpreter he could trust. John St. Cyr, a half-breed French and Indian who had been

teaching school near-by, offered to act as interpreter, but as his interpreting was not in accord with the Protestant faith, his services had to be rejected. He would, for example, as a sign for prayer make the figure of the cross, and the Indians said of him that he had 'two tongues' and was not to be trusted. Missionary Hauser finally trained an interpreter himself, John Stacy, one of his first pupils.

"Before the Bible could be translated, Missionary Hauser had to reduce the language of the Winnebago to writing. In this work his previous study of Hindustani was of great help; it gave him a clue to assigning certain sounds to certain letters. His knowledge of German was also valuable, for in the Winnebago as in German the guttural sound is predominant.

"Missionary Hauser was not only a preacher and teacher to the Winnebago, he came to be also their friend. After a home had been built for him at the mission and he had brought his family from Black River Falls, he continued to walk the seven miles to town once or twice a week to buy articles for the old Indians as well as for his home. Indian children often came to his house to beg for sugar. Both Chief Black Hawk and Chief Wineshiek, whose grandson recently attended the University of Wisconsin, were friendly.

"Years later, while serving a congregation in St. Paul, Rev. Mr. Hauser was asked to preach for a festival at the Indian Mission. This was a great joy to him and also to the older Indians."

"In the summer of 1880, there was built a missionary home at our mission station among the Winnebago Indians which became another center of Christian activity there. Into this home came the family of the first missionary, Rev. Jacob Hauser.

"A large garden soon furnished the vegetables for the family and as the soil was sandy, watermelons could be raised very easily. A profusion of garden flowers at the entrance of the home gave to it an air of cheer.

"During the summer months some of the Indians would often be away on pilgrimages of berry-picking, etc., and would have articles stored away in the attic of the missionary home.

"The nearby well furnished water for the family and the Indians living near. Women and girls would come to pump water to take to their wigwams.

"The winter months turned this home into a busy place. Here came the needy Indians to receive gifts of clothing, shoes, etc., sent by Christian friends. Here, too, Mrs. Hauser taught some of the younger Indian women how to knit and some real friendships were established. One cold winter day a young woman came to show her baby when it was only three days old.

"During the family worship, held morning and evening, the home resounded with songs of praise, and earnest prayer was offered for the Lord's work among the Winnebago.

"Even though three missionary wives were called to their reward during the fifty years of service of this home—from 1880 to 1930—its work has continued without intermission. Now this service is being carried on by Christian Indians, Mr. and Mrs. John Stacy and family.

"God moves in a mysterious way
His wonders to perform."

LYDIA HAUSER ENGELMAN

(Mrs. F. W.)

"And Then It Came!"

A GIFT of \$100 wended its way from the Woman's Missionary Society of Evangelical Reformed Church, Frederick, Maryland, to Mrs. Calvin K. Staudt as a result of the inspiration Mrs. Staudt gave the members during the Hood College Conference a year ago. Recently, there appeared this note in the weekly church calendar of Evangelical Church:

"Mrs. Calvin K. Staudt, who sails today for Baghdad, writes as follows to Mrs. R. S. J. Dutrow, President of our Missionary Society: 'On Thursday the mail brought us a letter that brought us to an abrupt stop in our packing, and motionless my husband and I gazed at

one another. We had been saying that one hundred dollars would be such a blessed help to purchase microscopic slides and other biological needs, but we said to ourselves "We are sure the money is all in." And then it came! I wish I had time to tell you of the triumphant way in which God has led. And now a thousand thanks to the friends in the Evangelical Church. I recall my associations with Frederick, the morning at Church, and the meeting with the women last summer at Hood. God bless you all!"

In such a cause it is blessed both to give and to receive!

A REQUEST

Please notify the office of THE OUTLOOK OF MISSIONS direct when you change your address. If you notify the Post Office instead, it is necessary for us to pay a fee of two cents on each notice made out by a Postmaster.

—THE OUTLOOK OF MISSIONS.

*The Winnebago Indian Song**

LAST November we heard seventy Indian children sing the 117th Psalm in their native language. It was different from any music we had heard or expect to hear, so we asked Superintendent Stucki to tell us the circumstances which attended the writing of the music. He says: "There is nothing particularly interesting about the circumstances attending the writing of the Indian song. In the fall of 1914, after graduating from the Mission House, my brother and I together with Mr. Maurer and Paul von Gruenigen, went to California for our health. We built a small shack near the mountains in the vicinity of Pasadena. This was our home for four years except when we were taking courses at the University of California.

"During the leisure hours of vacation days, I amused myself by translating a number of psalms into the Winnebago. Mr. Maurer at this time was at work on several musical compositions. A letter from home stated that a choir had been organized among our Christian Indians at the Black River Falls Mission. The idea of setting a psalm to music for their use just naturally suggested itself.

"Working out the idea presented many difficulties. Indian words are very long, sentence construction is very involved and the rules of construction rigid. Whatever poetry is possible in the Winnebago is in the mental image rather than in the form of the words. Winnebago songs, religious, martial, etc., are usually only a repetition of single or detached phrases, representing the climax of a story, that has been transmitted by tradition together with the song. Without the story the song has no meaning whatsoever. Shouts and exclamations, syllables used only in songs complete the rhythm. Such methods naturally would be out of place in a psalm.

"In writing music to the words, Mr. Maurer's work is very creditable in that the natural rhythm of Indian singing is retained with the accent on just those syllables usually stressed in speaking. Shifting the accent from one syllable to another as is frequently heard in our singing is not allowed in the Indian, as it may completely change its meaning.

"Several other attempts to put music to psalms were made, but none of them was completed. The following is a literal re-translation of Psalm 117":

Hirukanana	jhinagra	hanaj	rajhankhirekjena,	Rajhankwire,	ja naga
<i>The Lord</i>	<i>tribes</i>	<i>all</i>	<i>praise Him</i>	<i>Praise ye Him</i>	<i>as many</i>
wankshig	raniwira.	Hisgexjina	najwojana	egi	manegus wogisogra
<i>people</i>	<i>as ye are.</i>	<i>Verily</i>	<i>(with) mercy</i>	<i>and</i>	<i>forever (in) truth</i>
rokanaxji	waigiuhajawigeeske		Hirukanana	rajhankwire.	
<i>greatly</i>	<i>He deals with us therefore.</i>		<i>The Lord</i>	<i>praise ye.</i>	

We cannot hope to sing the Psalm as the Indians do, but it will be interesting to teach a number of children so that they may sing it.

**This article appeared in the May, 1923, issue of the OUTLOOK OF MISSIONS. Since Girls' Missionary Guilds and Woman's Missionary Societies will be*

using this Psalm in their Indian programs during the fall, we felt that repetition would not be out of order but would add to our interest in the song as well as the Winnebago and their very good friend, Mr. Stucki. The song including words, music and a key to pronunciation is available at W. M. S. Literature Depositories for 10c each, 2 for 15c.

Our Interdenominational Boards

(A Quiz for use with November Program of the Woman's Missionary Society)

The leader will ask the questions. Answers, previously distributed, will be given by the members.

Question: What is meant by "Our Interdenominational Boards"?

Answer: The Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions.

Question: In what sense are these "Our Boards"?

Answer: The Woman's Missionary Society of General Synod is a constituent member of both of these international organizations, contributes annual dues to them and helps to support work which can be done better interdenominationally.

Question: What is the Federation of Woman's Boards of Foreign Missions of North America?

Answer: It is the international agency through which seventeen denominations, including 39 Boards and Societies, in the United States and four denominations, including 7 Boards, in Canada work on projects which are better promoted through joint approach.

Question: Can you name some such piece of work?

Answer: For instance, the work of publishing Christian Literature in Japan, China, South America, Africa and India.

Question: Does the Woman's Missionary Society of General Synod contribute to the publishing of literature in these countries?

Answer: Yes, indeed. The Budget Report says that \$200 is taken from the Thank Offering for this purpose.

Questioner: That is fine. I know that there is a committee on Christian Literature and that through the support of the different denominations, magazines for women and children are published in the countries you have named and in Burma and Korea. Last year four Bible stories were translated into Spanish and are now on sale in the book stalls of South America.

Interjection: When one considers the trashy reading matter seen in the book stores and stalls on the street it is refreshing to note that somewhere Christian literature is being offered in public places.

Question: Is that the only special work done through the Federation?

Answer: Oh, no. First we give annual dues to the amount of \$150. That goes for administrative work. This amount comes from our Promotional Fund. (*See Budget Report.*) Then, too, the Federation, through committees, promotes work among Foreign Students in America (we contribute \$50 for work among Japanese students in America); through the committee on International Relations the Boards are kept informed regarding education for Peace and International Relations. Other committees are responsible for information concerning Interdenominational Institutions on the Foreign Field, Missions and Governments, Conferences and Schools of Missions and Student Work.

Question: Have you not forgotten one important committee?

Answer: Only not mentioned, because it is a committee that works with the Council of Women for Home Missions and the National Council of Federated Church Women.

Question: Then, first, let us hear about the Council of Women for Home Missions. Will some one tell about that?

Answer: The Council of Women for Home Missions is also an international organization through which 12 denominations including 23 Boards in the United States and Canada work on projects which can best be done together.

Question: What are some of these joint projects?

Answer: May I mention first of all the World Day of Prayer which is promoted by a Joint Committee of the Council, the Federation and the National Council of Federated Church Women? These three groups of women, made up practically of ourselves in the local church, prepare the Call to Prayer, the Programs and Suggestions for the World Day of Prayer. In 1933, this day falls on March 3rd. About fifty countries unite in the observance of this World Day of Prayer. In the United States the Council of Women for Home Missions shares in the responsibility connected with Directors of Religious Education in the Government Indian Schools, promotes work among the great Migrant groups, helps to publish the Home Missions Study books, conducts the Home Missions Institute at Chautauqua and has committees for the promotion of many other lines of work of interest to all denominations.

Question: Does the Federation publish any of the foreign mission study books?

Answer: Indirectly, only, through the Central Committee on the United Study of Foreign Missions.

Question: Some one mentioned the National Council of Federated Church Women. Does the Woman's Missionary Society of General Synod hold membership in that group of nationally organized womanhood?

Answer: No. The National Council of Federated Church Woman is composed of many local groups known generally as Women's Church and Missionary Federations and Councils of Church Women connected with City Federations of Church.

Concluding Statement by Questioner: From these questions and answers we find, then, that that Woman's Missionary Society of General Synod is affiliated with the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions. Dues are paid to these two agencies, special amounts are contributed to the support of work we could not do by ourselves as a denominational Board, and that through the work of other committees we are kept informed of necessary information both national and international in which we should, as Christian citizens, be vitally interested. May I add that the General Synodical Society sends representatives to the annual meetings of these groups and that several of our Reformed Church women serve on various committees of both the Federation and the Council.

The Gateway of Perpetual Service

THIS month the General Secretary of Life Members and Members in Memoriam is able to report only two new entrants through the Gateway to Perpetual Service: *Life Member*—Eastern Synod, Tohickon Classis—Mrs. Isabella J. Hartzel, Park Avenue, Chalfont, Pa.; *Member in Memoriam*—Northwest Synod, Milwaukee Classis—Rev. G. D. Elliker, Waukon, Iowa.

In a recent issue of the *Lutheran Woman's Work*, we noted with interest the account of 100% families of Life Members. Accompanying the article was a picture of a 100% family from North

Carolina. All were enrolled from the great-grandmother and great-grandfather down to the little great-grandson sitting on his daddy's lap. Nineteen persons were in the group photographed. Several children of the family have been memorialized. What a challenge is such a record! In this same article, someone is quoted as saying, "I think your department and the Thank Offering are such *satisfying* branches of our beloved missionary work." We agree.

The Woman's Missionary Society of Northwest Ohio Classis has suffered a distinct loss in the passing of Mrs. A. H.

Sinning of Toledo, Ohio. For a number of years she served as Classical Treasurer in which office she faithfully and cheerfully gave her best for the Master. Recently her local society, of which she

was president, gave her a Life Membership in the Woman's Missionary Society of General Synod in appreciation of her loyalty and devotion. Her name now is inscribed on the roll "In Memoriam." She will be missed keenly.

Introducing a New Department

PERHAPS we should say presenting the reappearance of a former department. At all events, it has been several years since we had a Mission Band column. Beginning with this issue it will be a regular feature. Successful Mission Band leaders in various sections of our Church will contribute material, in each case giving methods and plans that have been tried and found valuable. This month the contributor is Miss Catherine

Alben, of Jeffersonville, Indiana, a student at Schauffler School of Religious Education, Cleveland, Ohio. Miss Alben has had much experience with children's groups in her home church. At present she is assisting with the Mission Band at Fourth Church, Cleveland. Next month's contributor is Mrs. T. V. Scott, Fort Wayne, Indiana, Secretary of Mission Bands of Mid-West Synodical Society.

A New Society

Miss Edna Lange, president of a Missionary Society in First Church, Indianapolis, writes, "I am sure there are many churches that would find a third society a good thing—one which will take in the girls older than those in the Girls' Missionary Guild and who are unable to at-

tend the afternoon meeting of the Woman's Society. We feel that in organizing this Society we are filling just the need we have here."

The Society was organized on June 14, 1932, by Miss Ruth Heinmiller. There are five charter members.

Literature Chat

CARRIE M. KERSCHNER

NOT that your needs are so great, but that the material listed will prove useful!

"If I knew you and you knew me—
I'm sure that we would differ less
And clasp our hands in friendliness;
If I knew you and you knew me."

Thus sang the poet, Nixon Waterman. During November the aim of our whole Communion will be toward such a "clasp-our-hands" understanding as we consider the American Indian. The finest material, denominational and interdenominational, is available. Dr. Casselman's book, "The Winnebago Finds a Friend," board 75c, paper 50c, sold very well at

Summer Conferences, but not nearly everyone has a copy of this delightfully written book. Send now for it. The Girls' Guilds will begin the use of this book in October and the women's groups are urged to use it during November.

With the book you will want a "Winnebago Picture Sheet." Reference is made with each picture to pages in the book. Every group should own these pictures for the sheet is priced at only 10c. Pictures may be mounted, in poster style, on cardboard, used in scrap books or hung up in the church in the form in which they come.

During the two months, October and November, we shall want to saturate ourselves with Indian lore. As this was

being written the postman delivered the Leader's Manual to accompany "Indian Americans," by Winifred Hulbert. Miss Hulbert visited our Indian School at Neillsville. She writes in fascinating style. The Leader's Manual is a veritable storehouse of valuable suggestions that may be used with the study of "The Winnebago Finds a Friend." Do send for it. "Indian Americans" is priced at 60c. The Manual sells for 50c. "Facing the Future in Indian Missions" is an interesting study of the varied work and the vital problems of Christian Missions among the Indians. Each group should own one for background facts. Cloth, \$1.00; paper, 60c.

"Three Arrows: The Young Buffalo Hunter," is a reading book of thrilling interest. It is on the Reading Course and is also highly recommended for high school boys. Cloth, \$1.00; paper, 75c.

"Many Moons Ago and Now" is the Junior book on the American Indian, and "Children of the Great Spirit" is listed for Primary children. Each sells in cloth for \$1.00, paper 75c.

Every leader will also want a copy of Mr. Ben Stucki's "Friends of the Forest," five lessons on the Winnebago for Juniors. The Teacher's Manual and Pupil's Book are 15c each, 25c for the set. 8 Pupil's Books may be purchased for \$1.00.

Have you seen the Winnebago Post Cards? Beautifully and naturally colored they "take" on the spot. Four subjects Helen Stacy, Catechetical Class, the Indian School and Winnebago Wigwams—4 for 5c. Use them for invitation purposes or keep them on hand for a message to friends.

In November the Guilds will use "Count Your Blessings," a Thank Offering playlet. Three characters convey the message in interesting dialog. Order now, price 5c.

Guild "Programs" are priced at 5c each and the "General Suggestions for Guild Programs" are 10c.

Programs for Missionary Societies are 8c, 2 for 15c, 4 for 25c. Program Topics are 2c each, 20c per dozen, \$1.00 per 100.

For Mission Band Rallies: "Our World at Play" contains nine stories that

are suitable for use by anyone who works with boys and girls; 15c is the price per single copy. "Far Peoples," frequently mentioned in this column, sells for \$2.00; Handy II, full of games and good ideas for jolly times, costs \$2.50. Pamphlets in the Play Hour Series are 10c each and may be had for All American games, Indian (Asiatic), Japanese, Mexican, African, Alaskan, Chinese, Philippine Islands and South American.

The August OUTLOOK OF MISSIONS contained a message by Mrs. Maud B. Trescher, Secretary of Christian Citizenship of the General Synodical Society. Mrs. Trescher has written out of a wide experience. She has, by the way, prepared very helpful "Suggestions to Secretaries (Local, Classical and Synodical) of Christian Citizenship." This leaflet will be found in the new Christian Citizenship Packet which should by all means be circulated early in October. Price 15c.

If you need extra copies of "Kindles-a-Fire, a Winnebago Girl," 10c each, 3 for 25c, send for your copies at once. This play is listed in the October program and has been written by Mr. Ben Stucki.

"Facts to Face" is a study of the new Standard. This, too, is listed for use in October. You will find it in the Clipping Sheet.

Additional copies of the Clipping Sheet are a real necessity. The price is lower than in former years—10c each, 3 for 25c.

"Launch Out" was the 1932 Convention hymn and is priced at 1c each, 10c per dozen, 40c for 50, 75c per 100.

Of course all groups are remembering to pray the Prayer in Unison—from the Calendar. Watch these columns for announcement concerning the 1933 Calendar.

Has everyone been supplied with a Reading Course Leaflet? Endeavor to enlist the interest of all. We have heard of one church in which the women bought one lot of books and the girls of the Guild purchased another lot. Books are exchanged. It's a wonderful list those two groups own. The girls earned the money they spent!

Someone said, "There are thirteen of the Reading Course books in the _____ library." The co-operation of librarians

is most commendable. Have you sought their aid?

Copies of the Worship Services, "For Such a Time as This," are available at 10c. Use these services during the months designated in the programs.

NOTICE—Please do not send checks for amounts less than \$1.00. Send a pos-

tal money order, or, better still, stamps. Thank you.

Those residing in the area of the Eastern Depository order from Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Quiz

1. *What difficulties presented themselves when Mr. Stucki set a Psalm to music for the Winnebago?*
2. *In what respect are the Winnebago Indian and German languages similar?*
3. *Why do the teachers at the Indian School regard their work as a sacred trust?*
4. *How much does the Woman's Missionary Society of General Synod contribute to the publishing of Christian literature in mission lands?*
5. *Into what language were 4 Bible stories translated last year by the Christian Literature Committee and where are they now on sale?*

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

AUTUMN PLANS—Do your plans include a Guild Institute? Representation at the Synodical Meeting? Some special Friendship Project? Participation in the Reading Course? Circulating the Stewardship and Christian Citizenship Reading Packets? A good Thank Offering Service with an increased Thank Offering? An attempt to increase membership? THE BEST PROGRAMS EVER?

WHAT YOUR GUILD DOLLAR DOES? In the Guild Packet is a leaflet, "What Your Guild Dollar Does," in which is shown where every fraction of a dollar given by the Guild girls really goes. It states also the projects for the Thank Offering. These leaflets are free. Order enough so that each Guild member may have one. Then at the November meeting, call special attention to the Thank Offering. Do not destroy the leaflets, but at later meetings, use them for the presentation of the budget objects.

THE OLYMPICS—For a number of years it has been the custom for the Guild girls at the Bethany Park Conference to

have a banquet to which the whole Conference is invited. For the last few years there have been so many boys attending the Conference that they have been included in the programs. As this is the year of the Olympic Games the committee in charge decided that the theme for the banquet program would be the "Missionary Olympics." The talks were on "Training for the Olympics," given by Miss Alma Geiser, Louisville, Ky.; "Participating in the Olympics," by J. D. Huesing, Indianapolis, Ind., and "Passing the Judges' Stand," by Dr. E. Homrighausen, Indianapolis, Ind. Miss Ida Mae Hempel, of Jeffersonville, Ind., presided and concluded the program with the poem, "My Mission."

The banquet tables were decorated with flags of different countries and Christian flags. At each place was a hand printed program which bore the flag of a foreign country.

This may be a suggestion for your Guild if you are planning some kind of a dinner program.

WELCOME BACK—The Girls' Missionary Guild of Kutztown, Pa., St.

Paul's Church, was reorganized by Naomi M. Hall with 16 members. President, Miss Kathleen Wirtz, Kutztown, Pa.

ATTENTION, CLASSICAL SECRETARIES OF GIRLS' MISSIONARY GUILD! We are expecting you to organize at least one new Guild in your Classis by March 31, 1933! Try to increase the membership of each Guild. If the Guild Institute is not planned, do not lose any more time! Give the girls an opportunity to meet all the points on the Standard.

"THE NINE FROM FOURTH"

The largest delegation at the Tiffin Conference from any one church was that from Fourth Church, Cleveland, Ohio. Here they are gathered about Miss Cilla Kippenhan (fourth from the right), teacher at the Indian School, Neillsville, who led the study of the American Indian at the Conference. At the left of the picture will be found Miss Sara Jo Schilling and Miss Catherine Alben of Cleveland, also members of the conference faculty. An interesting fact in connection with this largest delegation is that none of them was sent as a delegate.

"The Old Order Changeth," an Indian dramatization, was given on Wednesday



evening by this group under the direction of Miss Schilling.

This was a lively and enthusiastic delegation. During the conference the girls wore white "tams" with "Cleveland" embroidered in red and the boys wore red "tams" with the name of their home town embroidered in white. All the girls are active members of a Girls' Missionary Guild. This is the first time any of the boys attended a Missionary Conference, but they are certain it will not be the last.

Words cannot express just what the Conference has meant to them, but all are eager to do more in their local church in the great task of Kingdom building.

Mission Band

IT was a warm spring day, on which ten Mission Band children and I sat around a table examining Indian designs, curios and pictures. "Let's go outside," suggested a boy who could stand being indoors no longer.

We picked up the things we thought we would need and went outside.

At a previous meeting we had discussed Indian names, how the boys chose them and what these names meant to the Indians all through life. We decided that we'd select or make up names which sounded like Indian ones and that they would also mean something to us.

As we sat in the yard, several children suggested having a council fire—an imaginary one. This we did.

Some children had already chosen their names and had sketches of the design to represent them. We talked about these, made suggestions and helped others choose theirs. Names and meanings such as the following were selected: "Helping-Hands," I want to use my hands to help others; "Swift-Foot," I want to be swift to run errands for others; "Smiling-Face," I want to make others happy by greeting them with a smile; "Bright-Star," the star led the Wise Men to find Jesus, and so I want to lead other children to Sunday-school and Mission Band.

"Would you like to be Indian boys and girls for today?" the children were asked. Naturally they did. Together we made these plans. Each child was to find a

lovely spot in the yard, a spot where he felt he could talk to God and ask the Father's help that he might be true to his name every day. (We had decided that we would need God's help to do this.) After having talked to God we were to come back to the circle and say together, "Chief, I have found my name." Then one by one, each would tell his name and why he had chosen it and then pray aloud the prayer he had whispered to God a few minutes before. After each one had done this we were to clasp hands, sing "Blest Be the Tie," and then go to our Mission Band room thinking of our name and its meaning as we went.

Each child had a part in the planning and each one entered into it with most sincere and reverent participation. After the song, not a word was said until everybody was back at the table. The silence was broken when a little girl sighed deeply and said, "I like my name and what it reminds me to do."

At the next meeting we made symbols to represent the names we had chosen and put them on bright colored construction paper. On the back of these we printed "Praise God from Whom All Blessings Flow" in the Sioux Indian language. This we used in programs which followed.

CATHERINE ALBEN.

Praise God from Whom All Blessings Flow

Wa-kan-tan-ka ya-tan mi ye Wi-ca-ce-ji ya-tan pi kte
 Cin-hin-tku kin ma ka ta hi Qa-wo-ni-ya wa-kan ki-ci

Pronunciation: a as in father; i as in police; e as in prey; c as ch; t silent before and after k; ji as gee; qa as kwo.



Little Ambassadors of Good Will

THIS is not the picture of a doll, it is little Barbara Hagman, and the little girl brushing snow from the limbs of the tree is her sister, Louise Hagman. They were adopted into the home of Dr. and Mrs. G. L. Hagman, missionaries in Nantungchow, Kiangsu, China. Miss A. Katharine Zierdt, of our China Mission, worked in the hospital at Nantungchow for one year when our work in Shenchow, Hunan, was closed. The girls are wearing their Chinese cotton-padded coats and shoes. Barbara is cold from playing in the snow and is not happy at being detained outdoors to have her picture taken. Louise has traveled around the world with her parents and visited in Germany, America and the Philippines. (The family will soon come to America on furlough.) The children speak Chinese and English.

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Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

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For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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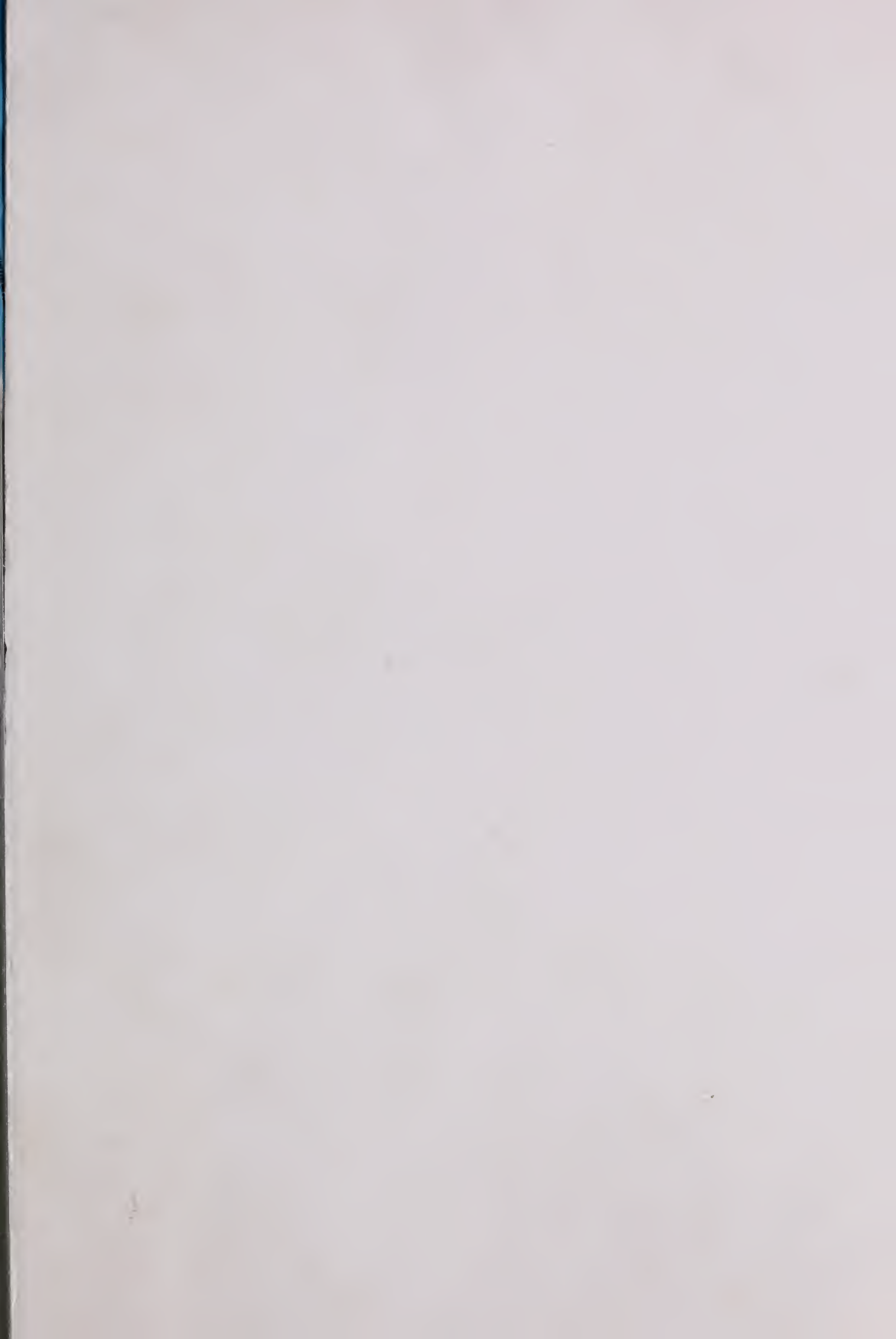
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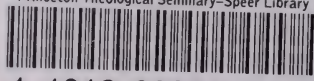
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